

**REALITY OF POLYTHEISM
(SHIRK KEE HAQEEQAT)
By Mufti Asif Abdullah Qadri**

PREFACE
REALITY OF POLYTHEISM (Associating Partners with Allah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Allah, in the name of the most Merciful, ever Beneficent."

All praise is for Allah Ta'ala Who blessed His Beloved Prophet Mohammad ﷺ with His Holy Book the Qur'an, which is a perfect and final guidance forever. The Qur'an is a marvellous miracle offered to the Beloved of Allah, the last Prophet Mohammad. ﷺ

It is the Qur'an that melted the heart of Hazrat Umar ؓ and made him an eternal slave of Allah and His Beloved Prophet ﷺ. It is the truth, depth and influence of the Qur'an that brought Hazrat Zubair bin Mat'am to the obedience of Allah and His Prophet ﷺ and he kept himself at the feet of the Prophet of Mercy ﷺ forever.

Allah Ta'ala revealed this most sacred Qur'an upon the most sacred heart of Prophet Muhammad ﷺ as a light of eternal guidance and warmth to mankind and jinns and thus, the sacred spring of knowledge from the valleys of Faraan paved the path for rivers that satiated the thirst for knowledge of many unknown insignificant people, who after getting their thirst of knowledge satiated by the Qur'an through Beloved of Allah, achieved fame and respect and such grandeur that whenever we mention their names we also say "ﷺ" (with whom Allah Almighty is pleased). This confirms success not only in this world but also in the world hereafter.

GRANDEUR OF THE QUR'AN

The Qur'an is the Book of Allah and is free of doubts. It is firm and clear evidence, a glowing light and a cure. It is guidance for all. It confirms and certifies previous Holy books. It is sacred, detailed and authentic and gives minute details of all aspects of issues.

It invites one to ponder over it but every reader of the Qur'an cannot understand it correctly and every shallow sighted person cannot figure out its depth as the Qur'an itself explains:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

"Allah sends astray many by it and guides many..."
(Surah Al Baqarah, verse 26)

The question arises, why do many people go astray by reading the Qur'an? The true scholars of Islam say that many readers of the Qur'an read it by using eyes but their dark hearts do not receive the light of the Qur'an thus they interpret wrong meanings and translate its verses incorrectly and go astray.

PEOPLE WHO ARE DEPRIVED FROM LIGHT OF QURAN:

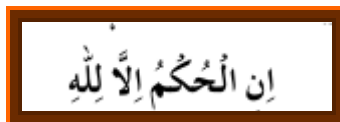
A group of people from a past era have been discussed in the books of Bukhari, Muslim, Ibn Majah and other books. This group of people used to accept certain verses of the Qur'an but denied other verses.

Imam Abdur Rehman bin Jauzi Albaghdadi (Died: 597 AH) wrote a famous book "Talsabees e Iblees" 800 years ago in Arabic language and Ibn e Jauzi has discussed the Kharjee group in it.

He says Kharjees are the group of people who appeared during the reign of Hazrat Ali عليه السلام. Kharjees used to recite the Kalimah, offered prayers, recited the Qur'an and worshipped with such enthusiasm that when Hazrat Abdullah bin Abbas عليه السلام saw this group he said,

"I have not seen a group busier in worship than this group. Their foreheads were marked due to constantly prostrating in prayers."

This group in fact seriously misunderstood Qur'an and went astray. They put blame of committing SHIRK on Hazrat Ali عليه السلام (Astaghfirullah). They declared that Hazrat Ali has gone out of Islam (Astaghfirullah). They misunderstood this verse of Quran:



"The only decision Maker is Allah"

Once Hazrat Ali عليه السلام assigned the duty of deciding a dispute to someone but the Kharjees said that only Allah could decide the issue. The real meaning of the verse is that the Will of Allah is behind every decision.

Hazrat Ali عليه السلام sent Hazrat Abdullah bin Abbas عليه السلام to convince the Kharjees.

POLITE AND CONVINCING STYLE OF ARGUMENTS OF HAZRAT ABDULLAH IBN E ABBAS عليه السلام

Hazrat Abdullah Ibn Abbas  went and inquired as to what had happened. Why did they blame the companions of Rasool Allah Sallallahu Alaihe Wasallam of committing Shirk?

The Kharjees, who recited the Kalimah and used to worship very efficiently, went astray by misunderstanding the Qur'an. They said, "Allah has said that He decides the issues then why did Hazrat Ali  appoint someone else to decide the issue.

Hazrat Ibn Abbas Radiallaho Ta'ala Anhum said, "If I prove from the Qur'an that an issue can be decided by an appointed person, will you people dissolve your blame of shirk on Hazrat Ali ?" *They said, "Yes, we will agree with you."*

Hazrat ibn e Abbas  recited the verse 35 of Surah Nisaa:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ
اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

"And if you fear a dispute between husband and wife, then appoint an arbiter from the side of the family of man and an arbiter from the side of the family of woman; if these two will desire reconciliation, then Allah will cause unity between them. Undoubtedly, Allah is Aware."

Then Hazrat Ibn Abbas  said, "O Kharjees! Allah Himself is appointing two persons to decide the issue. If it was Shirk (associating partners with Allah), then Allah would not have approve it Himself in the Qur'an.

"Inil Hukmo Illa Lilah" means the real power of decision is in the hands of Allah but Allah carries them out through human beings. Even after this clear evidence, a majority of the stubborn and obstinate Kharjees were not convinced. Only few of them understood Hazrat Abdullah Ibn Abbas'  point of view.

Surah E Hud, verse 88

قَالَ يَنْقُومِ أَرَعَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

"He said, "O my people! What is your opinion - if I am on a clear proof from my Lord and He has bestowed me with an excellent sustenance from Him (shall I ignore all this?); and the matter I forbid you to do, I do not wish that I myself act against it; I only intend to make improvements as far possible; my guidance is only from Allah; I rely only upon Him and towards Him only do I incline."

PUNISHMENT OF MISUNDERSTANDING QUR'AN:

Kharjees were regular worshippers of Allah but by misunderstanding the Qur'an and moreover by considering Hazrat Ali عليه السلام as Mushrik (Astaghfirullah) Kharjees went out of the folds of Islam and thus lost faith. All those who misunderstand go out of the circle of Islam.

THERE ARE NO CONTRADICTIONS AMONG VERSES OF QUR'AN. .

There is no contradictions among verses of Qur'an, rather one verse supports and explains another verse but those people who misunderstand Qur'an may consider few verses contradictory to one another (astaghfirullah)

Surah e Taubah verse 129:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

"Then if they turn away say, "Allah suffices me; there is no worship except for Him; only Him have I trusted, and He is the Lord of the Great Throne."

If someone reads above verse, he may think that considering someone as a helper except for Allah will be rejection of another verse of Qur'an:

Surah Anfal, verse 64:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet! The communicator of the hidden news! Allah suffices you and all these Muslims who follow you."

So, Allah has told His Beloved Prophet ﷺ that Allah and noble believers are his helpers.

The question arises that in the presence of Allah Ta'ala, do we need any other helper? The scholars have explained that when it is said that "Allah is the Helper" it means direct help from Allah. When it is said "noble believers help" it means Allah is the real Helper but he has enabled and empowered noble believers to help.

Example # 2:

Considering Allah as the Sole Helper and one who is other than Allah is not Allah, so any help from anyone other than Allah cannot be taken. Even a leaf cannot move without the will of Allah. Such thoughts results in the conclusion that the Prophet of Allah is someone other than Allah so he cannot help. This is misunderstanding the Qur'an and is the wrong belief and shows that Allah cannot give power to anyone to help (Astagfirullah) is in fact, doubting Allah's power to empower any one and is denial of many verses of the Qur'an and many sayings of Prophet Muhammad ﷺ .

THE GLORY AND ELEVATED STATUS OF BELOVED PROPHET MUHAMMAD ﷺ

The books of Bukhari and Muslim have proofs that on the day of judgment people will go to Prophets of Allah for help, then only Prophet Muhammad Sallallahu Alaihe Wasallam will say, "Come to me, I will help and will intercede for you."

If someone holds the belief that the Prophet ﷺ cannot help then it is rejection of this Hadith. The Kharjees misunderstood the Qur'an and in fact did not know the real meaning of Shirk (Polytheism). Now let us understand the real meaning of Shirk.

THREE TYPES OF SHIRK (ASSOCIATING PARTNERS WITH ALLAH)

1. Shirk in Worship.
2. Shirk in Oneness of Allah's Existence.
3. Shirk in qualities associated with Allah.

Shirk in Worship means to worship someone other than Allah, as the infidels of Makkah who had placed 360 idols in the Ka'aba for worship.

Shirk in Oneness of Allah's Existence means considering someone equal to Allah's existence (Astaghfirullah) as Zoroastrians (Majoosies) who worshipped two gods.

Shirk in qualities associated with Allah means believing someone having equal or the same qualities as Allah Ta'ala.

Alhamdulillah true Muslims are not Mushriks and do not commit any type of Shirk

Third type of Shirk needs to be understood very attentively and carefully but first we will discuss about condemnation of Shirk.

CONDEMNATION OF SHIRK

Surah e Luqman, part 21, verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

'And remember when Luqman said to his son and he was admonishing him, 'O my son, associate not any one with Allah'. 'Undoubtedly, the association with Allah is a tremendous wrong'.

Surah E Nisaa, part 5, verse 116 and 48:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

"Allah forgives not that anyone be associated with Him as partner but whatever is below that He forgives to whomsoever He pleases. And whoso associates with Him any partner has indeed strayed far away."

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ أَفْترَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Undoubtedly, Allah forgives not that infidelity be done with Him and whatever is less than infidelity forgives whomsoever He pleases, And whoso associates partners with Allah has forged a great sin.”

FALSE ACCUSATION OF POLYTHEISM AND ITS PUNISHMENTS:

Surely, one who commits shirk is a sinner and will not be forgiven and will be thrown into the fire of hell and is out of the folds of Islam.

However, if someone accuses any Muslim of shirk and his accusation is unfounded and false, he himself will go out of the folds of Islam.

The main meaning of a Hadith cited in Tafseer Ibn e Katheer mentions about a person who will be frequent recitor of the Qur'an and the glow of Qur'an will be obvious on his face and Islam will be obvious in his deeds but he will lose the glow of Qur'an and light of Islam.

The companions of Rasool Allah ﷺ asked, "Who is this person?" The Prophet Sallallahu Alaihe Wasallam replied, "He will accuse his Muslim neighbour of committing Shirk." The companions of Rasool Allah asked, "Who is a Mushrik then?" The Prophet Sallallahu Alaihe Wasallam replied, "One who calls other Muslim's Mushrik himself will go out of the folds of Islam because a Muslim cannot commit shirk."

Shirk in worship of Allah and shirk in Oneness of Allah's existence can be easily understood but many people cannot understand Shirk in the Qualities of Allah Ta'ala which is why the Kharjees accused Hazrat Ali ؑ of committing shirk and therefore went out of the folds of Islam.

Let us try to understand the real meaning of Shirk in the Qualities of Allah Ta'ala clearly to save ourselves from misunderstanding and from misguiding doubts created by Shaitaan, as Iblees tries his level best to create confusion in our hearts.

The Holy Qur'an has many examples in which same qualities are associated with Allah and His Beloved People but Allah's qualities are His own personal qualities and are eternal and are not given by anyone else, whereas those same qualities are given to the beloved bondmen of Allah Almighty as a gift. Let us see some examples from Qur'an.

Example 1:

Surah Baqarah, verse 143:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرُّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرُّسُولَ ۗ أَلَمْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ
لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَلَكُمْ ۖ إِنَّ
اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

“And thus We made you exalted among all nations that you may be witnesses to the people and this Messenger your guard and witness. And O, Beloved! We had not made that Qibla upon which you had been before, but to see who follows the Messenger and who turns back upon his heels. And verily, indeed it was hard, but to those who were guided by Allah. And it does not behave Allah that He might waste your faith: Verily Allah is very Kind and Merciful to human beings.”

Please ponder over the words "Rauf and Raheem."

Surah e Taubah, verse 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

“Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful.”

So we find the words "**Rauf**" and "**Raheem**" in the Qur'an; they are used for Allah Ta'ala and are also used for the Prophet ﷺ.

The question arises, how can the Creator and His creation have the same qualities? The Holy Qur'an is sacred and does not approve shirk in any context. However, we need to understand it correctly.

Allah is Rauf and Raheem on His own; these are Allah's personal and eternal Qualities, whereas those same qualities of "Rauf" and "Raheem" in the Prophet of Allah are given by Allah Almighty as a gift.

Allah is Rauf and Raheem eternally, whereas the Prophet ﷺ is Rauf and Raheem because Allah has rewarded him with these qualities.

Allah's Qualities are personal and eternal whereas the qualities of Prophet ﷺ are rewarded by Allah as a gift, thus the stature of Allah's qualities and the qualities of Prophet Sallallahu Alaihe Wasallam are different, even if the words are the same; but this does not constitute shirk at all.

Example 2:

Surah E Namal, verse 65:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ﴿٦٥﴾

'Say you, 'whosoever is in the heavens and earth do not know by themselves the unseen but Allah.' And they do not know when they will be raised up.'

Surah e Jinn, part 29, verses 26-27:

عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

'The Knower of the unseen reveals not His secret to anyone. Except to His chosen Messengers, and appoints guard before them and behind them''

The above mentioned verses of the Qur'an are interpreted by the scholars who explain that Allah is the real power who knows the knowledge of the unseen and Allah has given knowledge of the unseen to His Prophets as a gift.

Allah's knowledge of the unseen is eternal and is His Personal Quality and Attribute whereas the knowledge of the unseen in Prophets is gifted by Allah. Therefore, the status of knowledge of the unseen of Allah and knowledge of the unseen of Prophets is different and that is why it is not shirk.

Let us look at another example:

Example 3:

Surah E Muhammad, part 26, verse 11:

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

“This is because Allah is the Protector of the Muslims and the infidels have no protector.”

Surah e Tahreem, part 28, verse 4:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ



"Allah is his helper, and Jibra'eel, and the righteous believers and after that the angels are his helpers."

The question arises that it is said in one verse of the Qur'an that Allah is the Helper whereas it is said in another verse of the Qur'an that Hazrat Jibra'eel and righteous believers also help. In fact actual and real help comes from Allah but Allah empowers someone to help or enables Hazrat Jibra'eel and righteous believers to help otherwise without the power given by Allah, Hazrat Jibra'eel or righteous believers cannot help. And Allah's help reaches through Hazrat Jibra'eel and righteous believers.

Surah e Al Maidah, part 6, verse 55:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor-due and are bowed down before Allah.”

This means that Allah Almighty, His Messenger and the believers are our friends who help. Allah is the real Helper and power to help is His Personal and Eternal Quality. The Prophet Sallallahu Alaihe Wasallam and the believers help with the power given by Allah.

The question arises Allah alone can help too. The fact is that Allah is Rehmaan and Raheem and He wants to elevate the stature of His Beloved Prophet Sallallahu Alaihe Wasallam and also the stature of the believers to make them the source (waseela) towards Allah so that the believers can win favours of Allah through the people empowered and gifted or rewarded by Allah.

It is Allah's great blessing on His slaves that he gifts them with elevated stature and rewards and through source (waseela) of these rewarded people we can also reach our final destination Insha Allah by following Siraat e Mustaqeem, the straight path of "ANAMTA ALAIHIM" the rewarded people.

Example 4:

Surah e Shoorah, verse 49

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِۙ مَا يَخْلُقُ مَا يَشَآءُۚ يَهَبُ لِمَن يَشَآءُ اِنثٰٓثًا وَيَهَبُ
لِمَن يَشَآءُ الذُّكُوْرَ ﴿٤٩﴾

“For Allah is the Kingdom of the heavens and the earth, He creates whatever He likes. He bestows daughters on whomsoever He likes and He bestows sons on whomsoever He likes.”

On the other hand, Allah says in Surah Maryam, verse 19:

قَالَ اِنَّمَا اَنَا رَسُوْلٌۭ رَبِّكَ لِاَهْبَ لَكَ غُلَمًا زَكِيًّا ﴿١٩﴾

"He said, 'I am only a messenger of your Lord that I may give you a pure son.'"

In one verse it is said sons or daughters are blessed by Allah whilst in another verse Hazrat Jibra'eel is saying to Hazrat Maryam that he is going to bless her with a son. In

fact Hazrat Jibra'eel is fulfilling Allah's Order and Will and is doing this with the power given by Allah and with the permission of Allah. The real will and real order is of Allah alone that is being fulfilled through Hazrat Jibra'eel.

Surah Zumar, part 24, verse 42:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا
فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

“It is Allah Who gives death to living beings at the time of their demise, and to those who do not die, during their sleep; so He restrains the soul on which the decree of death has been passed, and leaves the other till the appointed term; indeed in this are signs for people who reflect’

Surah e Sajdah, part 21, verse 11:

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ﴾ ﴿١١﴾

“Say you, 'the angel of death who has been appointed over you causes you to die, then you shall be returned to your Lord.’

In one of the above verses it is mentioned that Allah takes life (gives death) and he gives the life as well. However, in the second verse quoted above it is mentioned that the Angel Hazrat Izra'eel takes the life. There is no contradiction in the above mentioned verses. Allah has the real power of giving life or death and Angel Hazrat Izra'eel takes the life with the order of Allah and His permission.

Let us understand the concept of permission granted by Allah or **“BE IZNILLAH”**. All of us know that Allah cures the illnesses of sick people and Allah has power to give life to the dead but please carefully pay attention on this verse of the Qur'an:

Surah Aal e Imran, verse 49:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ
لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ
وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ



“And he shall be a Messenger towards the children of Israel saying this, 'I have brought to you a sign from your Lord; that I make a form out of clay like a bird for you then again breathe in it and it becomes a bird at once by the command of Allah; and I heal the born blind and the leper and I make the dead alive by the command of Allah and tell to you whatever you eat and what you store in your houses. No doubt, in these things there is a great sign for you if you believe’”

It is made clear through the words of Hazrat ‘Isa Alaihis Salaam that he cures the diseases and gives life to the dead with the permission granted by Allah Ta’ala. In fact these powers are personal powers of Allah Almighty and Allah can do anything any time but the powers of the Prophets are dependent on Allah’s permission. So the difference between the Power of Allah and the powers of His Prophets is clear and both types of powers cannot be equated so that they cannot be called Shirk. (see book Qur’an Kareem aur Mayar e Hidayat).

PEOPLE WHO ARE DEPRIVED OF HIDAYA (GUIDANCE)

Surely those people are deprived of hidaya or deviate from straight path or Sirat e Mustaqeem who do not understand the Qur’an correctly. They fail to understand fact and reality and they are most unfortunate sinners who put blame of shirk on Allah’s Prophets (Astaghfirullah).

The Prophet Muhammad ﷺ has said, “Whoever loves me has loved Allah, whoever obeyed me has obeyed Allah.”

The hypocrites (Munafiqeens) and infidels (Kufaar) of Makkah raised an objection and said that this Prophet is forbidding us from obeying anyone else except Allah and now he is saying that his obedience is obedience of Allah and this is Shirk (Naouzubillah) As Christians had equated Hazrat ‘Isa Alaihis Salaam with Allah.

The Mercy of Allah came forth to protect His Beloved Prophet ﷺ in this verse of Qur’an:

Surah e Nisaa, part 5, verse 80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

‘Whoso obeys the messenger, has indeed obeyed Allah, and whoso turns away his face, then We have not sent you to save them.’

The infidels blamed the Prophet ﷺ that he has joined his status with status of Allah (Astaghfirullah). The hypocrites raised objections as to how love of the Prophet is also love of Allah and obedience of the Prophet is also obedience of Allah. Thus in the above mentioned verse 80 of Surah Nisaa the objections of the hypocrites is openly refuted. The same reference is given in Tafseer e Khazan, Vol 1, page 405 and other scholars of Islam have also cited this reference.

THE GRANDEUR OF ALLAH’S BELOVED PEOPLE:

Surely, Allah has power to elevate stature of His Beloved people whenever He wants because:

إِنَّا
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Surely Allah can do everything” (verse 20 Surah Baqarah)

Allah can give any stature, any power to any one any time. Allah’s power of blessing gifts to his creations must not be considered limited. Allah has infinite powers and infinite gifts to bless his creations with. He empowered Hazrat Suleiman Alaihis Salaam to rule over jinns and to understand the language of birds and he could talk to fish in the ocean. Hazrat Suleiman Alaihis Salaam ruled over the entire earth. The winds obeyed him and he could fly with the winds.

Who gave him such powers? The answer is only and only Allah Almighty gave him such powers. We should have full faith in the Power and Majesty of Allah Ta’ala and should believe in whatever power He grants to His pious bondmen because Allah Ta’ala has power over all things.

(Bukhari Shareef, vol2, page 963, kitabur raqaq, babultawaza, raqam Hadith 6021, matboa qadeemi kutab khana)

Hazrat Abu Hurairah  narrated that the Prophet Sallallahu Alaihe Wasallam narrated a Hadith e Qudsee where Allah Ta'ala said, "Whosoever keeps enmity with my friend, I declare war against him."

What is meant by enmity with Allah's Beloved person? It means to try to decrease the status of Allah's Beloved person or to deny the elevated rank blessed to him by Allah or to disillusion people about him.

The scholars state that Allah snatches faith from such people at the time of their death. According to scholars, Allah says that His Beloved person tries his level best to win Allah's favour by performing compulsory worship (FARZ IBADAT) then he tries to become closer to Allah by performing voluntary (NAFL) worship. When his efforts are accepted Allah chooses him to be his near and dear one.

Allah Ta'ala says, "I become his ears with which he hears; I become his eyes with which he sees; I become his hands with which he holds and I become his feet with which he walks. If one who is so dear to me asks for anything from me I certainly accept his supplication.

The great scholar Allama Fakhruddin Razi Rehmatullahi Alaihi who passed away in 606 Hijri in explaining a verse of Surah Kahf says in Tafseer e Kabeer, Volume 7, page 436

He explains above mentioned verse and above mentioned Hadith e Qudsee,
(*Tafseer e Kabeer*, vol7, page 436, *Surah Kahf*, *matbooah ahyah ul taratul arabi*, Beirut).

When a believer worships Allah with true sincerity Allah Ta'ala elevates his stature to such grand heights that Allah says 'Allah becomes his ears and his eyes.' When light of Allah Almighty goes to his eyes, he can see the near and the distant objects. When light of Allah Almighty goes to his ears he can hear from near and far. When Allah's light goes to his hands, Allah blesses him with extra ordinary power and he can do such extraordinary miraculous tasks that ordinary people cannot do. Such noble believers whom Allah calls His friends or Auliya are blessed with extra ordinary powers as it has been proved now by Hadith e Qudsee and Tafseer e Kabeer.

THE POWER OF AN UMMATI OF HAZRAT SULEMAN ALAIHE SALAM

It is mentioned in the Qur'an that Queen Bilqees of Saba had a throne on which she used to sit. This throne was 80 meters in length and 40 meters in width and was embedded with diamonds and jewels. It was so far from the court of Hazrat Suleiman Alaihis salaam that it would take a person riding a horse 2 months to reach it. It was kept under strict observation and security amid seven rooms. Hazrat Suleiman Alaihis Salaam asked people in his court if anyone could bring her throne to him before she arrived as she was coming to visit him.

Surah e Namal, Part 19, verse 38

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ
يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

‘Sulaiman said, O chiefs, ‘which is of you who may bring her throne to me before they come to me submitting.’

One of the jinns said he could do it and Hazrat Suleiman Alaihis Salaam asked him how long it would take him to do. The jinn replied he could bring the throne by the evening. Hazrat Suleiman Alaihis Salaam said he needed the throne before evening. One of the friends of Allah or Wali was present in the court and his name was Hazrat Asif bin Berkha Rehmatullahi Alaihi:

Surah e Namal, verse 40:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ
طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي
ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ
فإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

“One who had knowledge of the Book said, ‘I shall bring it to you before twinkling of the eye.’ Then when Sulaiman saw the throne set before him said, ‘this is of the grace of my Lord that He may try me whether I am grateful or ungrateful.’ And whosoever is grateful is grateful for his own good. And whosoever is ungrateful, then my Lord is self-sufficient, All Virtuous.”

Thus Hazrat Asif brought the throne in an instant. Allah gave power to His Wali to help His Prophet Hazrat Suleiman Alaihis Salaam. And Allah enabled him to do it with His Permission. Hazrat Suleiman Alaihis Salaam could do it himself with the permission of Allah Ta’ala but by showing such power in his followers (Ummati), Allah wants to unveil the powers of the followers of the Prophet. Just think, if such was the power of a follower of Hazrat Suleiman Alaihis Salaam then how far greater will the power of Imaam ul Ambiya Prophet Muhammad Sallallahu Alaihe Wasallam and how greater would the power of the followers of Prophet Muhammad Sallallahu Alaihe Wasallam be?

THE BELIEF OF THE COMPANIONS OF RASOOL ALLAH SALLALLAHO ALAIHE WASALLAM:

During the reign of Hazrat Abu Bakr , a person named Musailma Kazaab claimed that he was a Prophet. He had 60,000 soldiers with him. In the battle of Yammama the Muslim army was very heavily outnumbered. A time came when it seemed that Musailma Kazaab's army was going to defeat the Muslim army. The general of the Muslim army, Hazrat Khalid Bin Waleed, called upon Prophet Muhammad Sallallahu Alaihe Wasallam for help.

Ibn e Kathir, the famous scholar writes in Albadaya wan Nahaya, Vol 6, page 24 that, "The companions of Prophet Muhammad Sallallahu Alaihe Wasallam were calling the Prophet Sallallahu Alaihe Wasallam to seek his help."

Just think! Who would understand the concept of Tauheed or Monotheism or Oneness of Allah more than the companions of Rasool Allah Sallallahu Alaihe Wasallam? If seeking help from Prophet Muhammad Sallallahu Alaihe Wasallam would be Shirk, then the companions of Rasool Allah Sallallahu Alaihe Wasallam would never have done it.

Remember! If we seek help from anyone other than Allah then we must have firm faith and belief that our helpers help with the power and permission granted by Allah (Beiznillah). Without Allah's permission and power given by Allah no one can help. If someone thinks that anyone can help without Allah's permission then such belief is wrong and it is shirk.

THE PATH TOWARDS SALVATION:

The companions of Prophet Muhammad  used to seek help from Prophet  with the belief that Allah helps through the intercession (waseela) of Prophet Muhammad Sallallahu Alaihe Wasallam. And Rasool Allah  himself has ordered us to follow the footsteps of his companions.

Tirmzi, Kitabul Iman ur Rasool Allah Sallallahu Alaihe Wasallam raqam Hadith, 2565.:

Prophet Muhammad  has said "Bani Israel split into 72 sects. My Ummah will have 73 sects; all sects will go to hell except one. Only one sect will go to Jannah." The companions of Rasool Allah Sallallahu Alaihe Wasallam asked "Which sect will go to Jannah?" The Prophet  replied, "The sect that follows my path and the path of my companions will go to Jannah."

The companions of Rasool Allah  believed on the powers given to Rasool Allah by Allah. So who so ever wants to follow in the footsteps of the companions of Rasool Allah  must accept the powers given to Rasool Allah  by Allah.

THE BELIEF OF IMAM E AZAM IMAM ABU HANIFA:

Our guide (in Islamic Jurisprudence) is Imam e A'azam Abu Hanifa Rehmatullahi Ta'ala Alaihe, who is one of the pious bondmen of Allah Ta'ala. He is from amongst the Tabi'een and gained blessings and knowledge from the blessed Companions of Rasool Allah.  He pleads in the court of Rasool Allah Sallallahu Alaihe Wasallam and says,

“O my Master and King of both worlds! Fulfil all my necessities and requirements. I am a meek beggar among Allah’s creations and am begging you for help.

“O Most respectable and generous one amongst Jinns and Humans! O distributor of treasures amongst the people! Shower your favours on me and make me pleased with your pleasure. Enrich me with what you have been granted.

I am hopeful of receiving from your treasures. I am a beggar at your door and Abu Hanifa has no one to turn to amongst the creations except you.
Ponder over the fact that who would have a more correct understanding and belief of the Qur’an than Imam Abu Hanifa Rehmatullahi Ta'ala Alaihe who learned directly from the companions of Rasool Allah Sallallahu Alaihe Wasallam?

Imam Abu Hanifa is begging in the court of Rasool Allah  after the Prophet had left this mortal world. He is seeking help from Rasool Allah Sallallahu Alaihe Wasallam and has the same belief and faith as the companions of Rasool Allah that the Prophet  helps with the permission granted by Allah.

THE BELIEF OF THE AUTHOR OF DALAIL UL KHAIRAAT

Having obtained graces and blessings from many pious personalities, the author of Dalail el Khairaat holds a majestic and exalted position. He wrote the book on Durood Shareef centuries ago and he collected Durood sharers with great love and respect of Rasool Allah Sallallahu Alaihe Wasallam. His real name was Muhammad Bin Suleiman Jazuli. He departed from this world on 16th Rabi ul Awwal 870 AH. Dalail ul Khairaat is a very famous book; let us see some examples”

O Allah showers your blessings on our Prophet who is generous and merciful.

Our Master  is the one who solves our problems.
O Allah sends blessings on our Prophet who rescues us from sorrow.

THE MOST DANGEROUS ATTACK OF SHAITAAN

When Shaitaan sees his misguiding attempts have failed and Allah’s noble believers never think that Allah’s powers are finite, at this moment Shaitaan’s enmity is very clear. He whispers in the ears of Muslims that ‘you love the friends of Allah and seek their help to gain closeness to Allah! This was the belief of the infidels of Makkah who worshipped

idols and thought that the idols would take them closer to Allah. Then what is the difference between you and the infidels of Makkah? He then cites an example from the Qur'an:

Surah E Zumar, part 23, verse3

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

'Yes, the sincere exclusive devotion is to Allah only. And those who have taken for protectors other than Allah say, 'we worship them only so that they may bring us nearer to Allah'. Allah will decide among them concerning that wherein they are differing. Undoubtedly, Allah guides not him who is a great ungrateful liar.'

REFUTATION OF SHAITAAN'S BELIEF AND CORRECT EXPLANATION OF THE VERSE

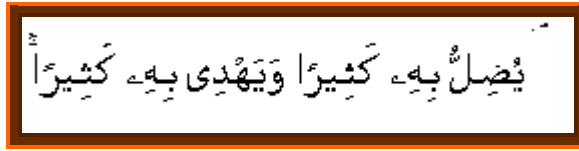
Do you see Shaitaan's misguidance and ruse? The Qur'an is giving an example of the infidels of Makkah. The verse is addressed to the infidels and is not addressed to the believers. The infidels worshipped idols and thought that those lifeless idols might take them closer to Allah. The infidels of Makkah were non believers and disobeyed Allah, associated partners with Allah and committed polytheism (Shirk). However, the noble believers and friends of Allah (Auliya) worshipped Allah, never associated partners with Allah and never committed polytheism.

Allah never promised any high rank for the idols rather Allah gave the order to break the idols, whereas Allah promises high ranks to the true believers and his obedient servants. That is why the verses of the Qur'an addressed to the infidels cannot be pasted on the noble slaves of Allah and true believers.

Surely, the believers and the infidels can never be equated or can be considered the same. Qur'an forbade from going near idols but the Qur'an orders us to get closer to the true slaves of Allah, the rewarded believers and to follow their path to reach the straight path or Sirat e Mustaqeem. The Idols take us away from the straight path whereas the noble believers take us to the straight path.

The love of the Friends of Allah Ta'ala becomes the source of gaining closeness to Allah. On the other hand the Holy Qur'an clearly gives orders to break lifeless idols as these idols cannot hear or see. They can neither help nor can the decrease sorrow. The noble believers can listen and see with the permission and power given by Allah, thus they can help as well with the same strength given to them by Allah Ta'ala. The Holy Qur'an has indicated in the very first part that many people will go astray by misunderstanding the Qur'an.

Surah e Baqarah, verse 26



“Allah sends astray many by it and guides many and sends astray those by it who are disobedient.”

For those who misunderstood Qur'an, this Hadith is also proof which is narrated by Hazrat Umar Ibn Khattaab.

“Allah will elevate the stature of some people with the Qur'an and some people will be destroyed by it.”

Surely those who will understand the Qur'an correctly will get an elevated status with the light of the Qur'an. Now carefully try to understand as only those people who love Allah's Beloved Prophet Muhammad Sallallahu Alaihe Wasallam, through whom we got the Qur'an, truly understand the Qur'an correctly.

Those people who accuse Prophets or accuse the Prophet's companions or accuse fellow Muslims of committing polytheism, such people will not understand the Qur'an correctly and will go astray. The reason for their misunderstanding of the Qur'an is that the verses of the Qur'an that are in fact addressed to the infidels, these people paste those verses on innocent Muslims.

The Prophet Muhammad Sallallahu Alaihe Wasallam warned about Kharjee people and said that they would be the worst of people. Hazrat Abdullah Ibn e Umar warned about these Kharjees also:

Sahih Bukhari, Vol 2, page 1024:

(Kharjees) are so misguided that they will assign verses of the Qur'an that are addressed to infidels upon believers.”

Such people misunderstand the Qur'an and Islam and closeness to such people takes us away from the correct belief.

THE BELOVED PROPHET  RAISED THE FLAG OF MONOTHEISM (TAUHEED).

Ponder over this Hadith carefully:

(Bukhari Shareef, Vol 2, page 975, Kitabur raaq, Hadith #6102, matbooqa qadeemi kutab khana Karachi)

“I swear by Allah that I have no fear that you will commit polytheism after I leave this world.”

This means that our Beloved Prophet had no fear that his Nation will commit polytheism but he did say that his people would be tempted by the love of this temporary world. Those who pay the rights of love of the Beloved Prophet Sallallahu Alaihe Wasallam cannot misunderstand the Qur'an and they believe that the real helper is Allah; real rewards come from Allah but Allah distributes his rewards through the source (waseela) of His Prophet and noble believers. All powers are in the Hands of Allah but Allah's Prophets and noble believers help with the power and permission gifted by Allah. The extra ordinary powers and miraculous tasks done by the Prophets Alaihis Salaam and the noble believers are done with the permission and power given by Allah.

ORDER OF SEEKING HELP FROM PEOPLE

Narrated by Tibraani:

It is narrated by Hazrat Utbah bin Ghazwaan that the Prophet ﷺ said, “If someone amongst you loses anything or wants help but he is at a place where it seems like there is no helper he should say, ‘O slaves of Allah! Help me.’ Allah's slaves are everywhere but they are invisible but if someone calls them for help they do help.” The scholars say such acts do help instantly and seeking such help is correct according to Hadith.

RECOGNISE YOUR ENEMY

Surah e Faatir, verse 6:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا
مِنْ أَصْحَابِ السَّعِيرِ ①

“Undoubtedly, the devil is your enemy. He only invites his party that they be among the companions of the Hell”

Shaitaan's sole intention is to destroy us and to take us away from the straight path of rewarded people (Prophets, Truthful, Martyrs and the Pious). Shaitaan wants us to misunderstand the Qur'an and go astray. Shaitaan's trap is to divert us towards the temporary temptations of this world. Shaitaan wants us to get lost in the transient and apparent beauty of this world and to forget the world hereafter.

Remember! This world is temporary. Those who claim to love us will leave us in a dark grave one day. Safeguard your faith and create fear of Allah and undying love

of Rasool Allah Sallallahu Alaihe Wasallam in your hearts. For this we need an environment where we can learn and understand the Qur'an correctly.

THE FORTUNATE PEOPLE OF KARACHI

With the mercy of Allah Ta'ala, every Friday, 45 minutes after Isha Prayers, two hours of Qur'anic understanding has been arranged in Noor e Qur'an Nashisht in Bahar e Shariat Masjid which is close to Bahadur abad Chorangi. In this discourse enlightening words of the Qur'an are shown with an electronic projector to enlighten our eyes and word by word translation and explanation is taught to enlighten our hearts with the light of the Qur'an. There is also separate arrangement for ladies.

My last request is that keep on offering Salatul Hajaat and beg in front of Allah Ta'ala that may He keep our souls drowned in love of Allah Ta'ala, Rasool Allah Sallallahu Alaihe Wasallam, his Companions and the Friends of Allah (Auliya) to keep our faith correct like the faith of Rasool Allah ﷺ's Companions.

O Allah I trust You and with the faith given by You I do believe in the powers given to your chosen people with Your permission. I believe in the powers of Prophets, the Companions of Rasool Allah ﷺ the noble believers and the Auliya and I believe these powers are gifted to them with Your permission. I beg and request, keep me firm on my faith always. O My Lord Allah! Please accept my prayers, Ameen. (Bajahi Nabi Al Ameen) ﷺ

***(SHIRK KEE HAQEEQAT WRITTEN BY MUFTI ASIF ABDULLAH QADRI,
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